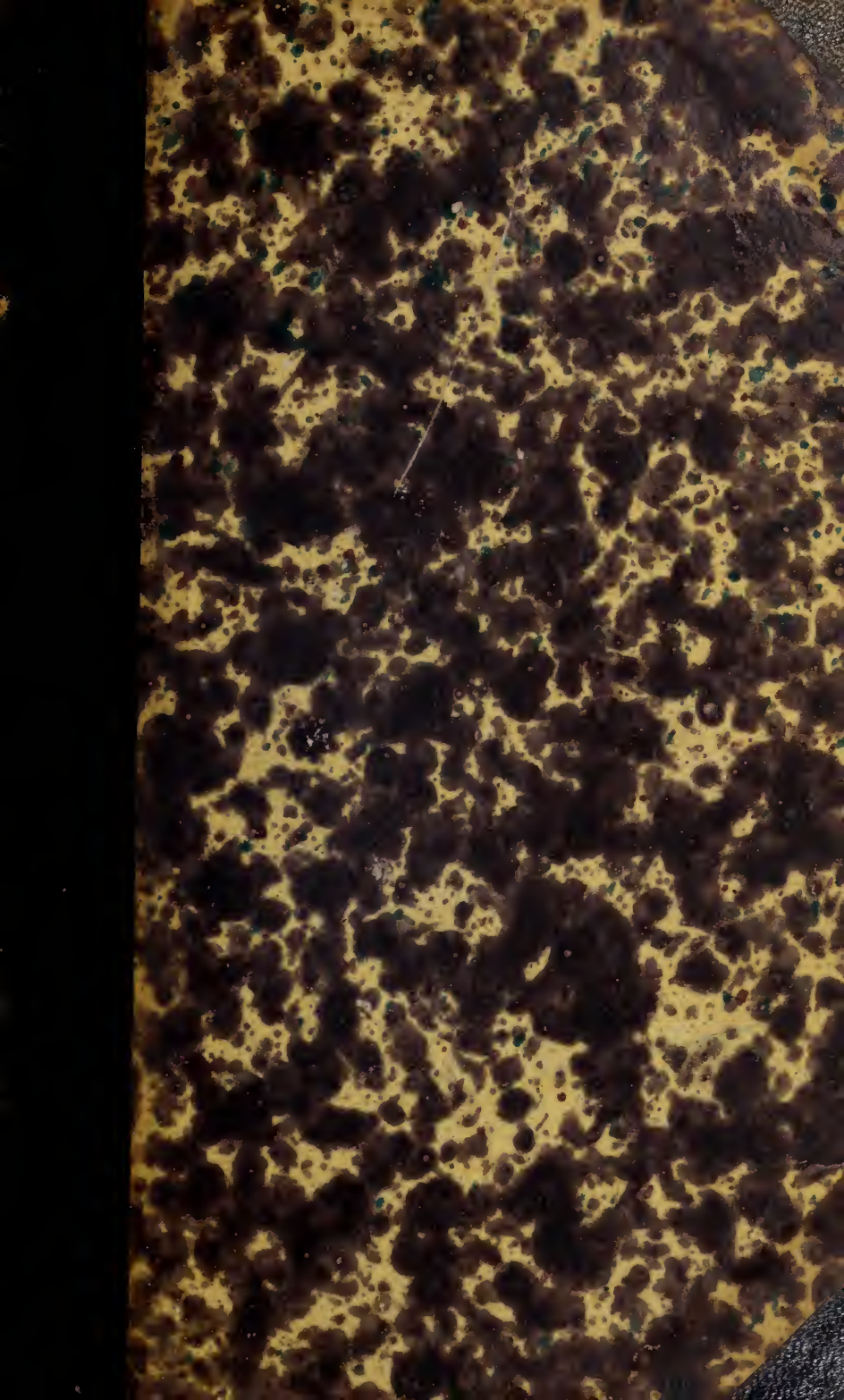


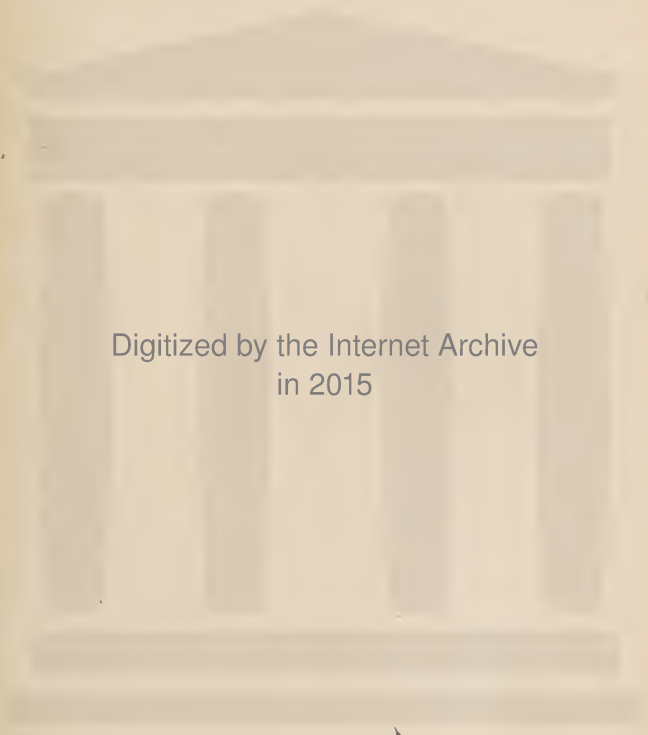


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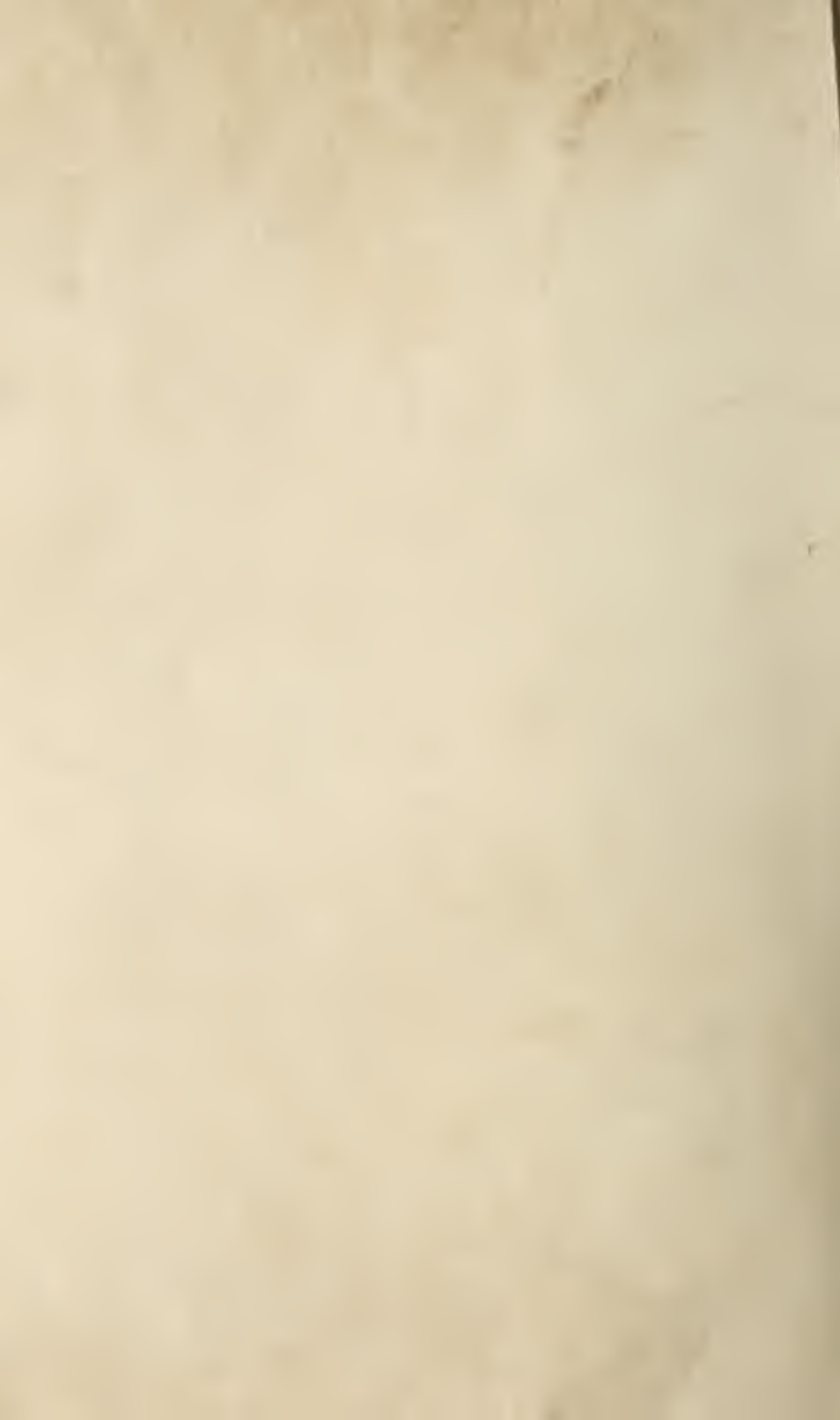
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THE RESPONSIBILITY OF THE FIRST FATHERS OF A COUNTRY FOR ITS FUTURE LIFE AND CHARACTER.

THE ADDRESS DELIVERED TO THE YOUNG MEN OF MONROVIA, LIBERIA, WEST
AFRICA, 1ST DECEMBER, 1863.

BY REV. ALEXANDER CRUMMELL, B. A.,
Professor of Mental and Moral Science, etc., in the College of Liberia.

YOUNG GENTLEMEN OF MONROVIA:—You have asked me to aid you to-day in the celebration of an event which is interesting to the whole country, but which has become sacred, in an especial manner, to the people of this city; for it is commemorative of an incident in the history of this young nation, which helped, through God's mercy, to secure a permanent foothold to the first emigrants to this coast; and at the same time to convince the native mind, through all this region, that there was a presence and a power here such as never before had been known by them or their fathers.

The incident, glowing and exciting as it is, exceeds by far my power of description; but deserves, nevertheless, a passing notice.

On the 1st December, 1822, a few brave colonists were beset by hosts of infuriate savages, intent upon the complete destruction of the weak, sickly, and enfeebled settlement which was then encamped upon Fort Hill. The attack was again and again repulsed; but relying upon exhaustless numbers, and confident of the failing strength of the settlers, the enemy repeatedly returned to the deadly strife. At last a crisis arrives. The native foe imagines that the energy of the colonists is waning, and their fire relaxing. Once more they come with savage, monstrous might, to the imminent deadly breach. Once more the feeble, faithful settlers strive to meet the desolating wave. But in vain, alas in vain! this unequal contest with a multitudinous foe. Your gallant predecessors, few and feeble, had to give way before the

mighty host of their enemies; and now everything seems lost; confusion and dismay seize upon the enfeebled band; the enemy press forward and capture the cannon of the settlers; and ruin and destruction seem certain and inevitable.

Just then occurred one of those events, as beautiful and poetic as it was decision, which secured the fortune of the day. A female colonist, by the name of Mary Newport, seeing the perilous position of the settlers, snatches a match and applies it to a cannon now held by the enemy, and scatters death among hundreds of the native foe.

That single touch of woman saved the colony! The wave of confusion turns back upon the enemy; courage fires the bosom of the gallant colonists. Once more they pour united fire into the scattered ranks of their adversaries; they stagger in their course; they turn in despair from their aroused and valiant victims; they flee, broken and defeated, into the wilderness; and from that day supremacy and might have ever crowned the hill of Monrovia, and sent their influence abroad along the whole line of our coast.

I apprehend, however, that you care but little about the mere strife of that day; but that its relation to the permanent occupancy of the land, and the ultimate growth from it, of a civilized nationality, has excited your interest and made this a holiday. Indeed, what are the sabre's thrust, the well-aimed shot, the gashing wound, and the ghastly exit, disassociated from ideas? What, even, the great fields of battle—Bannockburn, Austerlitz, Waterloo, with their grim carnage and multitudinous corpses, divorced from human ends and moral policies? Worse than the ghastly sacrifices of Dahomy! The most horrid things this side of hell! The very carnival of devils! But as soon as you join any human good—whether the life of nations, the rescue of perilled freedom, the permanence of national being—to any such scenes, immediately art, eloquence, and poesy, offer their finest powers for lustration and historical remembrance.

You keep up this celebration, then, because it is strongly related, as an event, to the nation's existence. You have made it a holiday, since it tells powerfully upon the life of the Republic, reminds us of important events, and suggests a commanding principle.

But *what* is the principle suggested for our consideration? It may be easily reached, I think, by one or two simple questions. Why did those brave men fight like heroes, in December, 1822? Why did they peril wife and children, personal safety, and their precious lives? Merely because they liked to fight? For the mere purpose of conquest? For the sake of their petty property and their slender gains? By no manner of means! They had come out to this coast with an object before them, clear, distinct, and well-defined. It was no less than to set up a civilized nationality here, amid the relics of barbarism, and to extend the blessings of Christian enlightenment among these rude people, their, and our own kinsmen. They knew that a tremendous responsibility rested upon them to hold their place; not to let the feeble

light they had lit go out in darkness; to stand, and if necessary, to die. Under this conviction they fought. With this weight of responsibility upon them, they contended. Looking forward by faith to that great nation yet, we trust in God, to be realized in our government, which they came to establish, and by which they hoped to bless even the children of their enemies; they felt that a great obligation rested upon them to resist and overcome their blind adversaries; to prove faithful to the trust reposing upon them; and to act as worthy trustees of distant generations and of future times.

In the light of their example and their action, I feel myself drawn to but one theme as appropriate to this day, that is, THE RESPONSIBILITY OF THE FIRST FATHERS OF A COUNTRY FOR ITS FUTURE LIFE AND CHARACTER.

You will not think this subject mistimed, if you will but remember that forty years in the life of a nation, leave it still in its infancy. You will not regard it as unsuitable, if you will but consider that the foundation work is still going on here; that no peculiar class in the nation can as yet claim to have accomplished this great end; and that we of the present time, and our little children too, and even those who may come out here, for a long time, in many an emigration, are even yet founders of this Republic. It is no flattering reflection, but, nevertheless, a true one, namely, that as yet we cannot call our governmental movement here anything but an experiment; however profound may be your conviction that it will prove a successful one. The work of founding a nation, of laying deep and broad its solid foundations; of causing them to settle in their beds firmly, thoroughly, compactly; of rearing thereon a strong, well-proportioned, well-knit superstructure; is not the work of a day, a year, or a generation. It is not a work which is completed when you have written out a constitution and appointed executive agents, and spread abroad to the breezes the flag which symbolizes its existence, and gathered a people around it who look to it with pride, and swear most solemnly for its defence. These, however precious, are but the simpler elements of real national existence. They are only the outward visible signs, the external framework, which after all may prove but empty shadows. In addition to these, you have yet to secure and to join to them, by indissoluble bonds, a strong and manly spirit, a sentiment of bravery and endurance, a disposition for strong self-restraint and prompt obedience; a yearning for culture and enlightenment, for manners and refinement, for beauty and for art; the sober feeling of obligation for gifts and blessings; and a deep sense of responsibility to man and to God. It is this marriage of noble sentiment to outward forms and symbols, which gives bright promise of a nation. But all this is a matter of growth. Never, in the history of the world, has it been secured to any people, until after generations of toil, and pain, and self-sacrifice, and the agonies which come to the highest souls. We have placed our feet in the hard, the toilsome, the blood-stained track which we trust will bring to our descendants the grand realities, and the noble fruits we desire in a nation. But all this a future thing which we, of this day, are to antici-

pate and provide for. Most fortunate shall I be this day, if I can succeed in drawing off the attention of my fellow-citizens from themselves and selfish interests, to think of grand futurity and our solemn relations to it.

I. First of all we will notice the question—"What is the future life and character that you would fain secure this country? How would you characterize the ideal national existence which you crave for your posterity? What is the status, the substance, the features of the commonwealth which, say a hundred years hence, you would have as the result and outgrowth of your present aims, activities, and aspirations?"

There is no insuperable difficulty in forming a right judgment in this matter; indeed, there is no middle course; there is but one alternative. If we would realize the noblest desires of men for our descendants in this nation, then we must build up here, either a form of despotism, or else we must perpetuate a free and rational government.

I present the subject in this governmental aspect, not because I think that government can do everything for man; nor because civil government, in its influences covers the whole of individual life; nor because it can reach to, and nourish the higher elements of our personal being. I make this reference, because history and experience teach me that man's opportunities for personal freedom, for intellectual advancement, for social comfort, for domestic bliss, and for religious growth, depend very measurably upon his civil status. I speak of government, because I find that an ennobled manhood and the masculine virtues are generally the fruits of distinct national systems. I present my subject in this special form from the fact that the spirit of a people and their form of government are mostly reciprocal; and that, therefore, for the higher kind of human character, you are forced to seek an analogy of rule and system as its parent.

I maintain, therefore, that the future of this country will be determined by the governmental principles and system which we may *purposely* found in our own day. I speak of purpose, because, if we are indifferent, we know not what growth may spring up from the weeds of neglect and carelessness. Moreover, in all things that are to last, and stand, and flourish from their firm rootings, the principle of their endurance is found to proceed from wise forecast and deliberate preparation. In governmental matters, however, nothing must be left to fortuitous circumstance, to idle chance. The citizens of a country who would fain frame a compact and enduring political fabric for their descendants, must give themselves to restraint and study; to cautious prudence, and the wisdom which comes from historical experience; and they must add thereto great public virtue joined to constant watchfulness. Lord Bacon forcibly observes, "No man can, by care-taking, as the scripture saith, add a cubit to his stature in this little model of a man's body; but in the great frame of kingdoms and commonwealths, it is in the power of princes or estates to add amplitude and greatness to their kingdoms. For by introducing such ordinances, constitutions, and customs as are wise, they may sow greatness to their posterity and successors."

I say, then, that the destinies of posterity are to be very considerably determined by the principles and the policies which shape and govern our system in this day and generation in which we live.

I know that there are modifications of both the systems which I have referred to. The Kingdom of Dahomy is a different government from that of Imperial France; but in one respect they assimilate; for they are both despotisms. So, on the other hand, the Republic of the United States varies, in divers respects, from the Monarchy of England; but still, in the great central, ennobling feature which characterizes both, there is a spirit of oneness; for they are both *free* governments, with free institutions. And thus you may easily see that there inheres in these respective systems one great, seminal principle which separates them from each other at the widest distance. All the art, the refinement, the magnificence of Paris, fail to realize that ideal of human government which is the aspiration of every free soul, and which is an essential element in the growth of free and manly character. On the other hand the absence of Versailles and the Tuilleries, and the elegance and fashion of St. Germain, from the precincts of Boston, New York, and Philadelphia, neither lesson nor neutralize the characteristic freedom of the political system of America.

Now one or the other of these systems, modified indeed by circumstance, we must perforce create and develop for our children. But we are not creatures of necessity. In a certain sense we are all creators. The future of our families and of our country is the outgrowth of the principles we propound, of the acts we perform, and of the policies we settle upon. It is indeed a necessity that the future of our country shall exhibit one or the other of the systems I have just outlined; for the range of governmental systems is narrow, but the necessity lies in the fact that *according to the constitution of things*, no other political systems than these *can* exist. You *must* have either a free system or a repressive one.

But which you will have is a matter of election. The providence of God does indeed oftentimes thwart the best calculations of men; but we may generally act upon the broad principle that results answer to their causes; that fruits correspond to the seeds from whence they spring.

Looking forward, then, with concern and responsibility to those who are to succeed us; anxious for their security, their growth and greatness, I put the question to you to-day in behalf of posterity:—

Will you have here, on the one hand, a governmental system which merely contemplates temporal interests, and whose master aim is the control and regulation and subjection of men?

Will you have here a system which shall settle itself in mere will, and which will eschew the control of legality and the force of law?

Will you have a system which will exaggerate the importance of rulers, and disregard the interests of the people, and use them for the advantage of the authorities?

Will you have a system which shall legislate for selfish-class interests; which will perpetually sacrifice the many to the few, and turn the masses into subjects instead of citizens?

Will you have a system which shall create privileged classes, and carry on its operations by force and despotism?

Will you have a system which will crash down the lowly and the poor, and preserve its suffrages for the powerful and the great?

Is it such a government, partial, one-sided, exclusive, and tyrannous, which you wish to upbuild in this country, and hand down to posterity?

Let me now present to your consideration the alternative system which it is in the power of this generation to choose, root in the soil, and to hand over as a blessing to future times.

I ask, therefore, will you inaugurate in this country a free, ennobling, enlightening governmental system; a system capable of elevating the degraded, and of civilizing the heathen; a system which will enlarge the souls of men, give them manhood and superiority, and, without going beyond the proper sphere of government, serve as an auxiliary agent to evangelize the continent, and to raise the souls of men to heaven.

And in order that I may make my own meaning somewhat distinct upon this point, I will venture to set forth, just here, what I mean by a free system; more especially in contrast with what I regard as a dominating and repressive one.

I call that a free system which is one of law and not of caprice; which is based upon downright and thorough justice; which eschews partial monopolies, and seeks the promotion of the common weal.

I call that a free system which guarantees legal equality to all; which respects humanity in its humblest forms; which opens to obscurest persons an open pathway to preferment; which permits neither the rich nor the powerful to stretch themselves beyond law.

I call that a free system which proclaims the *duties* of citizens as well as their rights; which confers its franchises as *trusts* as well as prerogatives; which distinguishes calm Republicanism from wild and lawless Democracy.

I call that a free system which guarantees universal personal freedom; which allows no shackles to fetter the mind; which concedes free play to thought and opinion; which gives the fullest liberty to investigation, to speech, and to the press.

I call that a free system which would fain stimulate industry; which seeks to ply the arms of honest labor; which strives to move the springs of action in a community; which starts men in the race for improvement, for enterprize, for wealth.

I call that a free system which recognizes the secondary as well as the primary ends of government; which not only subserves men's temporal interests, but also seeks their moral elevation, and aims to strengthen their souls.

I call that a free system which makes men brave and honorable, self-forgetful and patriotic; which trains them to public service and self-sacrifice and which teaches them, when necessary, to die for their country.

I call that a free system which inspires respect for authority; which reverences law in the person of rulers; which recognizes the authority of God in governors and magistrates.

I call that a free system which respects the intellect of a nation; which aims at the diffusion of knowledge; which provides for the culture and training of its population; and strives to make education the common boon of the whole people.

In fine, I call that a free system which acknowledges government an ordinance of God; which holds all human law as subject to the higher law of heaven; which regards a nation as a grand instrument for human blessedness and the divine honor.

You see, then, what I regard as a free national system. You will also judge for yourselves which is preferable, *such* a system, or, one that is narrow, arbitrary and repressive—for the great work before us in this country, and which we would desire to hand down to our children's children.

So far as theory is concerned, you have already elected to take a free, generous, and expansive system, as *your* system; such an one as, in my opinion, is in harmony with the evident mission God has given us for this continent; a system fitted to the elevation of the aborigines of the land, and adapted to the Reformed Religion which we have brought to this continent. Such an one I believe you desire to hand down as a legacy to your children, and to make the model of numerous other civilized nations all over the continent, as their brutish and degraded systems vanish before the light of intelligence and the cross of Christ!

II. But if you would fain realize such a system for the future, you must now plant the seed which may hereafter produce the proper and desired fruit, and that is *by the recognition in this, our own day, of that organic principle of being which binds the present to the future, under a sense of duty and responsibility*. And this, to a very great extent, we can do. God has so made man that the future is somewhat in our power. According to the organization of our being we are unable to confine ourselves to the mere brief period of life allotted us in this world. No man can thus make his life a disconnected, isolated unit. For human life is not like a pillar rooted and columnar; not like a mountain, fixed and rigid; but human life is a stream, which springs up, and flows over at his fountain head; and likewise flows *onward* forever towards the ocean! So we, too, go onward in vital power, creative influence, and plastic energy, generations after our bodies have been laid in the tomb. Man is a creature so formed and fashioned that besides his grasp upon the present, he has a power of *historic* life, which sends forward his influence far beyond his own times, and makes him an agent of might, and even of responsibility in other generations.

"E'en from the tomb the voice of nature cries.
E'en in our ashes live their wonted fires."

Indeed we are vital in the external facts of our being, as well as in its central points. We are immortal in look, and glance, and movement, and word, as well as in the living soul; *they* too give forth power and energy, not only in the days of our life, but also in those after times which sweep swiftly beyond our graves.

There is an organic life of the individual which perpetuates his power and influence beyond his lifetime, and in this resides his responsibility to posterity. This principle is a law of our being. We come into the world members of the State and of the family, independent of choice and will. Without any lessening of our personality, or loss of individual will, still we perpetuate our ancestors in their traits and peculiarities. As their offspring, we bring down to our own day their features, talents, manners, and in a measure, their characters. Our fathers, for long generations, live in our life and blood. To a considerable extent they made us what we are; and we move among men the residuum of our progenitors. Men look at us; they hear our words, they see our lives, and they behold therein the plastic power and processes of all those our sires who, through long generations, have been sending down their blood and character into the depository of our personal being. And the stream goes onward; both that of organic life and of deep responsibility which inheres in it. We, too, as the generations that are past, shall lie down in our graves; but we shall not die. Other men who walk the avenues of life, shall see us in our children, and then again and us, in theirs. They will see our persons reproduced, more or less, in the likeness of our offspring; but they will see also our principles, our morals, and our wills; see the springs of action which have moved us, the master principles which have stirred our souls, the living truths or damning lies, that brought us down to the level of brute beasts, or raised us to high and noble endeavor.

Most unfortunate for man, he acts from selfish motives; he thinks but little of the future—his soul is absorbed in the present. Men live for themselves; they forget their fathers, they are careless and indifferent about their children. But all nature, all history, all experience protest against this. We recognize the great truth before us in individuals; for we see the descent of virtues, of noble traits, of personal bravery in families, from generation to generation. So we see the transmission of gross vices, of drunkenness and lust, of diseases, of consumption and scrofula; and in these facts we discover not only the law we referred to, but we recognize also the principle of responsibility which accompanies it.

There is a noticeable passage in Motley's "Rise of the Dutch Republic," which somewhat illustrates this subject. Speaking of the early inhabitants of the Netherlands, he says: "The Gaul was so fond of dress that the Romans divided his race respectively into long-haired, breeched and gowned Gaul." [Gallia comita, braccata, togata.] "He was fond of brilliant and

parti-colored clothes, a taste which survives in the Highlander's costume. He covered his neck and arms with golden chains."*

In this description of the Gaul, we see the image of the Frenchman. *Then* he was rude, simple, unlettered; *now* he is civilized, refined, and accomplished; but under both conditions we may perceive the same fondness for the elegant and ornate, which makes Paris the seat of modern civilization. And we perceive also that law of transmission, by which a people pass on and hand over to posterity their chief qualities and most characteristic traits. If you visit the manufacturing towns or the agricultural districts of England, or sit down and read the account of the battle of Waterloo, you will see the same untiring industry, the same unyielding tenacity, which characterized the Anglo-Saxon amid the hardy toil of the Middle Ages, or at the battle of Hastings.

Thus, by a fixed law of nature, the mind, the temper, the character, the main peculiarities of a people, are propagated in the blood, brain, bones, and sinews of that people; so that remote progenitors, show as truly as in a mirror, the stock from whence they came. But I would fain have you notice how will, purpose, and obligation may be, *are* connected with this fact. God in His providence, and by the laws of His economy, holds up before us the great principle involved in this discussion; and shows us therein how we may live *in*, as well as *for*, the future. We ourselves, under God, may say what our children shall be. We, too, can be creators of great posterity. We have no need, as we have no right to say, as I have heard it said by parents here—"I have had no advantages: I had to work my way up into life without assistance. I had no one to help me on in life, and my children must do as I did. I had to take care of myself, and they must take care of themselves." But that structural organization of our being to which I have referred, as well as the precepts of scripture, tells us—"The children ought not to lay up for the parents, but the parents for the children."† And it says with as much distinctness that preceding generations must use forecast for the well-being of successors.

Now in all this we see the principle by which one generation is, of necessity, the framer and shaper of both the character and the destiny of another; that principle which carries down a common character in a people, and transmits their inherent traits and tempers.

We see also the great responsibility which is allied to this principle. For as we perceive that the life and spirit of one generation flow out into another; that as the character of a people is a continuous and integral quality, so we may learn the duty of care and pains-taking in every people, that they send down a pure blood, sound brains, and a right spirit to their descendants. Indeed, every age is under obligation so to use the materials, both of talents and

* "RISE OF THE DUTCH REPUBLIC." By J. L. Motley, L.L.D., D.C L., vol. 1. Historical introduction. † 2 Cor., xii, 14.

opportunities, transmitted to it, that it may bless the age that follows. For every age is, if I may make so exaggerated a personification, a steward, entrusted with certain responsible powers and prerogatives, which it is bound to use for the good of the generations that come after it.

How solemn, then, is this generative power of souls and societies! How weighty the obligations which grow out of it! How awful the responsibilities which it imposes!

The living age holds in its power the character of that which is unborn. To it is committed the awful trust of transmitting those proper influences, and that normal mode of being, which shall conserve society in distant times. Woe therefore to the people whose infancy is base and unprincipled! Woe to the people who plant dishonor and profligacy right beside the foundation stones of their political system! Woe to the nation whose early days are characterized by guile and mad ambition! Woe to the people who commence their political life with the infused virus of misrule, irreverence, and disobedience!

The fathers, in the first generation, may quietly reap their fields over the burning volcanoes visible to sight, but in the third generation they may burst forth upon their children with wide-spread destruction and utter ruin!

But there is one feature of this subject to which I ask your special attention. We are now in the process of national formation. Do not let your pride turn you with dislike from this somewhat humbling assertion, nor blind you to its rigid truthfulness; for indeed we are *not* yet formed; we are as yet only forming. Ours is at present a state of feeble infancy; we have not yet reached vigorous manhood, nay, not even elastic youth. I wish to say nothing discouraging, and surely I am not discouraged in the least myself; but I wish most earnestly to remind you that the day is too early for us to sit down confident and assured. No nation has a right to be assured and confident until time and experience have proven that it can withstand the storms of faction within, and the assaults of powerful nations from without; that it can effectually resist the workings of corruption; that it can quietly outride the violence of party spirit; that it can rapidly pass from a state of weakness and poverty to large productive capacity; that it can originate sterling moral character and great hardihood of soul; that it can keep down enervating vice and shameless profligacy; and I tell you here to-day, we have not yet reached such a state!

We stand, therefore, at the very start of national life. And let me say here that there is something solemn, awful, and responsible in the first beginnings of all great fundamental institutions. It seems to me most natural that under such circumstances, men would pause and think somewhat on this wise:—"Here, in God's providence, we have arrived at an important point. Here springs up a fresh, new stream of human influence. On this spot grows up a new form of might and power among men. Now, from this time, begins the forming and the training of families, the uprearing and the regulation of

communities, and the framing and the fashioning of minds and characters. As is the infancy of our system, so measurably will be its youth, its maturity, its old age. The future lives in, and depends upon us. We feel responsibility for the ages to come. By God's help we will strive so to shape and fashion things; to lay such firm foundations; to build upon such solid principles, that blessedness and strength shall flow in fullness to posterity forever!"

Such considerations are demanded of all those who venture upon the world of souls any new institution which is to effect and influence the most vital interests of human beings. For a new organization, when brought into being, is governed by the law of its birth; and by that law it is to do good or to exert mischief. That law gives it a fixedness of being and of influence which continues through long generations of men and their children. All things, I know, as they grow and are developed, are constantly modified; but these modifications are chiefly those of form and appearance—the partial change of leaf and bud and flower—but the root remains intact.

"The child is father of the man."

The infant state of the nation, of the church, of the school, of the family, is, as it were, by a necessary law, the shaper and controller of their respective aftergrowths to their maturest developments. The germ infolds stem, branches, bud, blossom, and expected fruit: and so the infant state, the future.

But the special thing to be noticed here, that which is momentous in the fresh beginnings of every organic system, is this, namely, that the primal organization is the seed which is to be reproduced over and over again,

"To the last syllable of recorded time,"

in the outgrowth which is generated by it. This is the law of life in all things, as well as the law of plants, and fruits, and trees; that the germinal influence is permanent and lasting.

This principle, moreover, is awfully comprehensive. It takes in minutia that are hardly visible; it bears along, in a mighty stream, the passions, vices, or virtues; the habits and customs; the social character, the manners, and convivialities; the marriage system; the dignity or degradation of woman; the obedience or presumption of children; the drinking habits, the licentiousness or purity; the ignorance or enlightenment; yea, all the traits and characteristics of a people, in their infant state, are carried on and transmitted to their children, as *their* inheritance, whether for good or for evil; all these by a singular but certain law become interfused with the organic life of the system, and go down with it with influence to other generations of men and women, and little babes, acting upon their life and controlling their destiny!

[CONTINUED IN OUR NEXT NUMBER.]

DEVELOPMENT OF RESOURCES.

Rev. J. Kistler, of Muhlenberg Mission, on the St. Paul's river, communicates, in a letter to the Lutheran Observer, the following gratifying account of the condition of affairs in his vicinity, and his impressions of the Republic of Liberia :

This is a busy time with us—the rains are just setting in, and it is the time for planting our rice, eddoes, potatoes, gardening, &c. The dries were long and severe, yet our coffee, hedge fence, &c., endured them very well. The coffee trees look very fine, and the hedge is growing rapidly. Next year (if I am spared and it meets with the approbation of the Superintendent and Executive Committee) I intend to have some sugar cane planted, as we have some land which is well adapted to the raising of cane. There has been an immense quantity of sugar and coffee raised this season. Hundreds of thousands of pounds have been sent to America and England. It is a very valuable crop and is very easily cultivated, as it need be planted but once, after which it will grow from the root.

A few days ago I attended the dedication of a large steam sugar mill, located two miles and a half below us, on the bank of the St. Paul's. The President of the Republic, with some of his Cabinet, together with many other distinguished citizens, were present on the occasion. Speeches were made by the President, several reverend gentlemen and lawyers, after which all were invited to a well-furnished table. Though there were two or three hundred persons present, all were supplied. Everything passed off quietly and orderly. This is the fourth steam sugar mill that has been erected on the St. Paul's river within the last few years; some 15 or 18 besides are worked by animal power.

Liberia is a fixed fact. She is now, by the blessing of God, prepared to take a respectable stand with other civilized nations of the world. She has great wealth; all that is wanting is development. Her wealth is in the soil—no country in the world is better adapted to the raising of sugar cane and coffee than this. I am glad to see that the landholders are beginning to wake up to see their real interests: until recently, nearly every one trafficked in palm oil with the natives, and neglected their farms. But this year they are gathering up all the cane tops they can get, and some even pay \$6 per thousand for them. This is a move in the right direction.

The petty wars which have been kept up around us for several years are subsiding. Some time ago a party of warriors came from the east side of the river to this (west) side to attack a town but a few miles from us. They were, however, sent after the same day by several kings who live near the bank of the river, and who are peace men. The natives are very friendly with us, and bring us palm oil, rice, fowls, &c., in exchange for American dry goods, &c., &c.

From the Liberia Herald.

OPENING OF LLOYD'S SUGAR MILL.

There are ceremonies performed among different nations, anniversaries, inauguration of extensive works of enterprise, laying of corner stones, &c., &c., which, although they may be attended with great show and *eclat*, have yet a deep significance, when we look into them, deeper than the tinsel that glitters on the surface. Of this nature was the ceremony of the opening of Lloyd's large sugar Mill, on his estate, on the 28th of April. Attended with much show and parade, it was based on the solidity of the farming interests of the county.

The morning appointed for the ceremony was wet until eleven o'clock. But this did not keep back the vast number of citizens that were invited to witness the proceedings. Long before the rain ceased, the St. Paul's was alive with boats and canoes. At the hour fixed, the procession formed under William Cooper, Esq., Grand Marshal, and W. S. Anderson, Esq., Master of Ceremonies. It was a long line. The President of the Republic had an escort of eighty planters.

On the procession arriving at the Mill, the President first addressed the assembly. His Excellency was interrupted in the course of his speech, by frequent applause, and the cheers given at its close were long and loud. The speakers next in order, were Hon. H. W. Erskine, Attorney General, Senator A. F. Russell, B. Parm, Esq.

The Hon. E. J. Roye then entertained the audience with the following speech:

You have met here for the benefit of all Liberians, to measure the capacity of the man by one of his works in the erection of the noble steam sugar mill before you. The idea of such a mill was first vaguely entertained: at length, the plan was fully matured by the proprietor, Mr. Leo L. Lloyd, who told them to me. He then set out to visit the United States and those special friends to whom he was indebted some money and a still larger debt of gratitude. It may not be deemed improper here, to add, that Mr. Lloyd had in his possession at the time he first embarked for Liberia on the E. N. Roye, under our lone star and stripes, the autograph letters of many of the leading men of Massachusetts; among whom were Briggs, Banks, Everett, &c. He had also an invoice of goods, at first cost, of over \$1,000 on board. This was in 1859.

He came, and in a short time sold out and carried the proceeds back to the same persons from whose aid his advantages had emanated. He next returned to Liberia with a cargo invoiced at above \$10,000. While selling this stock of goods the idea of a mill, such as the one before you, came into his head as before hinted at. Acting as though fully confident of the success of his plans, he bought lands, some planted with sugar cane, all of which he set about improving for the end in view. Next he gathered from all sources the

proceeds of his operation in business, and consigned them to his friends in Massachusetts; and followed himself on his second return to the United States.

When he reached his good friends in the old Bay State, all matters pertaining to business, no doubt, from the result, were satisfactorily adjusted. For they knew Mr. Lloyd who had grown up amongst them. They had confidence that he would not break away, however distant, from the obligation to settle an honest debt. And he had confidence in himself. View him next in Brooklyn, N. Y., under all the circumstances of these very peculiar times, getting, as you see, a \$10,000 steam mill made to order. It was completed; shipped to, and stored in Liberia until his arrival. Then followed a vessel freighted with an invoiced cargo a little less than \$20,000, consigned to him, or in case of his non-arrival on the coast in season to do the business himself, the re-consignment was pre-arranged by himself to other parties on the coast.

Now, after all had been accomplished, he, associating pleasure with business, took steam, via England, for Liberia. He arrived, "Yankee fashion" shook hands with friends and acquaintances, "letting go as taking hold." Restless to get to business, he set about to complete a return cargo for the "Eastern-Light." She was despatched and consigned to those friends. Lastly, another vessel came consigned to him, which vessel is now here; by which he sends his entire crop of cane, made up into sugar by the first operation of this mill; which, if continued, under enlightened management, cannot fail to make the proprietor rich, and all others whole, who may, directly or indirectly, have had any concern in putting this grand mill in operation. The success of Mr. Lloyd may be attributed, mainly, to his acting upon the principle, or maxim, "That honesty is the best policy." This maxim is no less the unerring key to success, under enlightened intelligence and due application, in every business, large or small, than it is a moral duty, even without the hope of reward from man.

In conclusion, may all right and proper things commence to be done in such a manner, co-extensive with the boundaries of the Republic, that the dense forest which covers too much virgin land, fitted to grow sugar cane, coffee, ground-nuts, and, more particularly, cotton, and very many other things, which will more favorably introduce us into the great family of nations than anything else we can do.

For our success is never to be rested on favoritism, but upon God and ourselves. May the example of Mr. Leo. L. Lloyd, in all its excellent traits, be copied to the extent it should be. May his Mill prove a perfect success!

G. W. Moore, Esq., District Attorney, in his usual eloquent style, addressed the assembly. Mr. Lloyd concluded the speeches; he congratulated that portion of the community who had assembled, and who were available not only for discharging manual labor, but also

brain-work. He did not intend to make a speech; he intended to be heard hereafter in the efforts he should put forth to promote the agricultural interests of the country.

Mr. J. B. Gardner, agent of the Boston Planters' Line, proceeded in the following words to open the mill: "I hereby name this mill, and all that may hereafter be erected in connection with it, 'LLOYD'S MILL.'" I also name this estate, and all lands that may hereafter be joined to it, the "ESTATE OF WILLISTON." (In honor of Cyrus Willis, of Millsburg.)

After these exercises, over four hundred people, in a very quiet manner, sat down to dinner.

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LIBERIA AND THE SLAVE TRADE.

At a recent public meeting in London, to promote the suppression of a traffic which the civilized world brands as piracy, Gerard Ralston, Esq., the earnest and zealous Consul General of Liberia, said:

In reference to the small State of Liberia, which I have the honor to represent, I have great pleasure in saying that it is animated by a sincere desire to do everything in its power to effect the abolition of the slave trade. In the several treaties which I have been instrumental in making with many of the nations, I have always striven to have the slave trade denounced as piracy, but could never succeed until it was my good fortune to meet the excellent Mr. Dubois, the Minister of the Republic of Hayti, who, with the spirit of cheerfulness that well becomes a man of the negro race, consented to denounce the slave trade as piracy, and to punish it accordingly; and I am happy to say, that in the treaty of amity, commerce, and navigation, lately concluded between the two Republics, there is an article from which much advantage is anticipated to the social, political, and commercial relations between these kindred nations. One of the articles is as follows: "The slave trade is assimilated to piracy; it is rigorously prohibited, and the vessels of the two States which may be engaged in this nefarious traffic shall be judged and punished according to the laws in force in their respective countries against piracy." This is more stringent than any article which it has been possible to introduce into any previous treaty by the Liberian Consul, and there is a manifest propriety in the two negro nations denouncing the slave trade as piracy, and punishing it accordingly. Every nation has laws against piracy, but few have them against slave trade. If all nations would assimilate slave trade to piracy, as Hayti and Liberia have just done, and also allow the right of search, as England and America have lately done, this nefarious traffic would be put down immediately and effectually. Liberia has expelled the slave trade from all portions of her territory where formerly it was rife and carried on with an energy and a cruelty that was disgraceful to humanity.

THE HOPE OF AFRICA.

The following is from a prominent citizen of Liberia. Though not designed for the public eye, the hope is entertained that its publication will be useful.

MONROVIA, MARCH, 1864.

DEAR SIR: You will be glad to learn that we have here every sign and token of progress and improvement. I mean now, especially, in all material matters. The unthrift and careless indifference of past years are gone. The people have been brought under the influence and control of the acquisitive principle.

Every body is on the track. All are joining in the race for wealth. When I first came to Liberia, (1853) the mass of the population lived in thatched houses *i. e.* houses made out of "bamboo." After a while these gave way to moderately constructed frame buildings. And now, in 1863-4, these frame buildings are being torn down to make way for brick buildings. The number of bricks now annually made is enormous, and brick edifices are rising every where, as much in the rural districts as in our towns.

Another sign of progress is the enlargement of the area of cultivated land. I have the impression, derived from reports that come to me from the agricultural districts, that double the quantity of cane will be planted this year to what was planted last year. So likewise with respect to coffee. Indeed our farmers find it impossible to set out all their coffee scions, owing to their inability to employ sufficient labor. When a man has ten, twenty, or thirty thousand coffee scions and at the same time lacks capital, it is impossible for him to keep a large plantation clean; impossible to transplant his trees from the nursery. But this feature of the case will serve to show you somewhat the progress we are making. When I came to this country no coffee was exported; but now every body has nurseries of coffee and larger tracts of land are constantly being planted.

But in a moral point of view the picture is somewhat shaded. Our condition in this respect is that of all young colonies situated in the midst of heathenism. Indeed much more attention is now needed for our Americo-Liberia population than ever before.

We need more schools in our settlements, more churches, more ministers. The heathen are in our families, with our children, all around us in our villages and settlements. Our work here is now and will be for a long time to come *defensive*.

American Christians demand of us that it should be aggressive against the heathen, but this is a great error. Our work for a long time to come will be to keep up the Christian tone of our emigrants. And as a consequence your Missionary Societies are expending labors in the wrong place. The increased and elevated piety of our settlers acting upon their servants, and witnessed by surrounding natives, will do a greater work for heathen souls than dozens of weak and feeble stations in purely heathen districts.

POSTAL ARRANGEMENTS WITH GREAT BRITAIN.

An admirable arrangement for the transmission of small packages between Great Britain and Liberia, was concluded in London, on the 23d of June last, by J. Tilley, Esq., and Gerard Ralston, Esq., on the part of their respective Governments. Annexed is an official copy of this compact.

This is the second postal convention which Mr. Ralston has formed with the General Post Office authorities of Great Britain as the representative of Liberia. The liberal spirit and convenience of these measures will be readily seen in the subjoined statement of their provisions,^a and the rates of postage existing between Great Britain and the United States.

The postage on letters from England to Liberia is 12 cents for $\frac{1}{2}$ oz., and 24 cents for 1 oz. On newspapers, 2 cents per copy. Books and pamphlets carried at the same price fixed for parcels—as hereafter detailed.

Though America is a shorter distance from England than West Africa, and the relations of the citizens of the two nations are so intimate and vastly important, yet the charges for the transportation of mail matter from New York to Liverpool, are :

24 cents for $\frac{1}{2}$ oz., and 48 cents for 1 oz. letters. Each paper is subjected to two postages—two cents when mailed in this, and two cents when delivered in that country. A pamphlet or book beyond a most moderate weight is rated with letter postage. No provision has been made for the transit of patterns of goods or packages as with Liberia.

The great white Republic may learn a lesson from the diplomacy and success of the little black State of Liberia. Why should not our people have as liberal mail arrangements with Great Britain?

Additional Articles to the Convention between the Government of Her Majesty the Queen of the United Kingdom of Great Britain and Ireland and the Government of the Republic of Liberia, relative to the communication by Post between the two Countries, signed in London the 20th January, 1858.

In pursuance of the power granted by Article XVIII, of the Convention of the 20th January, 1858, between the United Kingdom of Great Britain and Ireland and the Republic of Liberia, to the two Post Offices to modify, from time to time, by mutual consent, the whole of the arrangements agreed upon by that Convention,

The undersigned, duly authorized for that purpose, have agreed upon the following articles :

ARTICLE 1. Subject to the following conditions, patterns of mer-

chandise may be sent from the United Kingdom of Great Britain and Ireland to Liberia, and vice versa.

1. The patterns of merchandise must not be of intrinsic value. No article of a saleable nature, or which has a mercantile value either by reason of its quality or its quantity, and of which a use might be made otherwise than as a pattern, shall be sent at the rate applicable to patterns of merchandise.

2. The patterns of merchandise must not bear any other writing than the address of the person for whom they are intended, the address of the sender, a manufacturer's or trade mark, numbers and prices.

3. The patterns of merchandise must be sent (as in the case of books) in covers open at the ends, so as to admit of easy examination. Samples, however, of seeds, drugs, and articles of a similar description which cannot be sent in open covers, shall be allowed to be enclosed in bags of linen, paper, or other material, tied at the neck with a string; but closed bags, although transparent, shall not be used for this purpose.

4. No article likely to injure the contents of the mail bags, or the person of any officer of the Post Office, shall be sent through the post as a pattern of merchandise.

ARTICLE II. The postage to be collected in the United Kingdom upon patterns of merchandise posted in the United Kingdom, addressed to Liberia, shall be as follows:

For a packet not exceeding four ounces British in weight, threepence.

For a packet above four ounces, and not exceeding eight ounces, sixpence.

For a packet above eight ounces, and not exceeding one pound, one shilling.

For a packet above one pound, and not exceeding one pound and a half, one shilling and sixpence; and so on, sixpence being added for each additional half pound or fraction of half a pound.

The postage to be collected in Liberia upon patterns of merchandise posted in Liberia, addressed to the United Kingdom, shall be as follows:

For a packet not exceeding four ounces in weight, six cents.

For a packet above four ounces, and not exceeding eight ounces, twelve cents.

For a packet above eight ounces, and not exceeding one pound, twenty-four cents.

For a packet above one pound, and not exceeding one pound and a half, thirty-six cents; and so on, twelve cents being added for each additional half pound or fraction of half a pound.

ARTICLE III. No charge beyond the rates specified in the foregoing article, whether for delivery or for any other service, shall be made, either in the United Kingdom or in Liberia, upon patterns of merchandise exchanged between the two countries.

ARTICLE IV. The British Post Office shall pay to the Post Office of Liberia one-third of the amount of postage collected in the United Kingdom of Great Britain and Ireland upon patterns of merchandise forwarded to Liberia; and the Post Office of Liberia shall pay to the British Post Office two-thirds of the amount of postage collected in Liberia upon patterns of merchandise forwarded to the United Kingdom.

ARTICLE V. The present articles shall be considered as additional to the Convention which was signed in London on the 20th January, 1858, between the Government of Her Majesty the Queen of the United Kingdom of Great Britain and Ireland and the Government of Liberia, and shall have the same force, validity, and duration as if they were inserted in that Convention.

They shall come into operation on the 1st day of October, 1864.

In witness whereof, the undersigned have signed the foregoing additional articles to the Convention of the 20th January, 1858, and have affixed thereto their respective seals.

Done in duplicate, in London, the 23d day of June, 1864.

(Signed)	J. TILLEY,	[L. s.]
(Signed)	GERARD RALSTON.	[L. s.]

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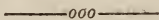
THE MEN OF LIBERIA.

CONSTANTINE L. DE RANDAMIE.—We are pleased to note the arrival, in the brig "Ann," Capt. J. W. Yates, 45 days from New York, of our friend and fellow citizen, C. L. De Randamie. Mr. R. is a native of Surinam, educated in Holland. He first arrived in Liberia ten years ago from the West Indies. Though a young man and of very slender resources, he applied himself to business with an industry, perseverance and honesty, which soon enabled him to command the confidence both of his fellow citizens and of foreign traders to the coast. He is now among our prominent merchants. About the middle of last year, he took a handsome cargo in his own vessel, the "J. J. Philbrick," to New York, which he disposed of at a splendid profit. It was expected that he would return with another cargo, but he concluded—and we think wisely—that, considering the high prices in America of such articles as the Liberian trade demands, and the state of the market here, it was better not to burden himself with the risk and responsibility of a cargo. He has come, however, we learn, to make preparations for entering into agricultural operations on a large scale.

COMMANDER BENEDICT.—Scarcely any intelligence has been more sad to the nation, than the news of the death of Commander Benedict. It came as a shock, sudden and unlooked for. He was confined to bed only a few days and did not seem seriously ill until the day before he died. On the morning of the 25th of April,

in the town of Robertsport, Commander Benedict departed this life, in the 35th year of his age; leaving behind a widow, a son and a daughter, and numerous relatives and friends to mourn his loss. The corpse was brought to Monrovia, on the morning of the 28th, when it was interred.

Mr. B. had served some time on board of the *Liberia* man-of-war, Quail, as Lieutenant; and after the resignation of Captain Cooper, he was promoted chief of this vessel. It was he who smiled, when he was told that his schooner was not a match for the Spanish war-steamer that threatened to destroy her; it was he who battered and put to flight that same steamer, on the morning of the 11th September, 1861, and taught us that all things are possible to the brave.—*Liberia Herald*.



BISHOP CROWTHER.

The ancient Cathedral of Canterbury was used on the 29th of June for the consecration of the Rev. Samuel Crowther as Bishop of the Niger Territory. This is the first occasion in the annals of the Episcopal Church of England upon which a converted negro has been raised to the Episcopate. The University of Oxford, to their honour, conferred upon him the honorary degree of Doctor of Divinity, and he will shortly return to the sphere of missionary labor in West Africa, to which he has been set apart.

The following particulars of Bishop Crowther's early career are taken from a speech made by him at a late public meeting in London:

I have heard very many persons say that the Africans were only fit for slaves, and it has been said that the Africans raise their children for slavery; and that it is better for them to be removed from their own country to Cuba, Brazil, and the United States. I have heard these things; but Christian friends, let me tell you that although men may say these things to suit their cupidity and their purpose, yet it is not so. The Africans in their own country feel as free men as the English feel in theirs. But might seems to be right in this case; and because the Africans have not the opportunity of education and enlightenment, they are persecuted, deceived, and oppressed, and they are taken advantage of, and are carried away from their own country. I have often told those persons who said that the Africans raise their children for the sake of selling them into Slavery, that let the ships come from Cuba, Brazil, or any other slave-trading coast, wherever it may be, and let them line the shores of the coast of Africa, and they will have to wait there a long time before the African mothers bring their chil-

dren to sell them into bondage. Whatever inducement might be held out, you would never get them to do this.

I was once a little happy boy in my own country. My mother had three other little ones besides me. We used to enjoy the comforts of home and the fireside, and I learned to work at the little farm of my father, and I was initiated into the recreation of hunting in the bushes and in the forests. In all things we were happy; but what broke up that happiness? Why the slave trade. My mother never thought of selling me, neither did my father; but one fine morning after breakfast, there was a cry, "They are coming—the warriors are coming." These were the men that carried on the slave trade. They brought in their ships rum and tobacco, and they held it up to the people, and said, "If you want any of this, we will sell it to you; but we want no palm oil in exchange, we want little boys and girls:" that was the inducement. These wicked men, seeing the natives want rum, tobacco, guns, and powder, and that they could not get them in any other way, surprise the inhabitants of an undefended town before the morning-light, and, scattering the few men who stand to resist them, they take away men, children, and wives. They take them captives, to supply these slave-ships. It was in this way I was taken, in the very act of clinging to my mother; and that is the way thousands and thousands are taken away from Africa. As we were passing through the town, our elder brothers tried to defend us, but they were put to the sword; and while they were reeking in their blood houses were set on fire, and everything was destroyed. One town after another was destroyed like this. There was fearful lamentation as the children were led away, for every tender tie was broken, and the tender bowels of compassion torn asunder. Early in the morning everything was comfortable at home, and they were enjoying the blessings of family peace and happiness, but before it was noon there was nothing but lamentation and cries of woe.

Forty-two years ago I was sold, and carried across the Atlantic, in a Brazilian ship, from Lagos, where I was bought, and where I suffered for three months the horrors of slavery; but matters are now altered. Previously, from Sierra Leone down to Lagos, a distance of 1300 miles, the whole coast was lined with barracoons, while there is not now one to be seen.

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LIBERIA BAPTIST ASSOCIATION.

The Minutes of the meeting of this body of Christians, held December 12, 13, 14, and 15, 1862, with the Good Hope Baptist Church of Marshall, and printed at Monrovia, has reached us in a neat pamphlet of twenty pages.

The introductory discourse was delivered by Rev. A. P. Davis,

when the Association was organized by the appointment of Mr. Davis as Moderator, J. J. Cheeseman as Recording Secretary, and S. S. Page as Engrossing Clerk. The business of the Association appears to have been done decently and in order. Subjoined is the statistical table :

CHURCHES AND DELEGATES.	Baptized.....	Rec'd by Letter.	Dismissed....	Excluded.....	Restored	Deaths.....	Present number.	Contribution....
PROVIDENCE, MONROVIA—J. T. Richardson, R. J. Clark, B. P. Yates, R. Hill.....	6	2	1	4	1	4	220	\$5 00
SHILOH, NEW VIRGINIA—James Roots.....	10	...	...	4	2	6	66	1 50
GOOD HOPE, MARSHALL—W. F. Gibson, B. W. Lloyd, S. S. Page.....	11	...	...	2	2	3	30	1 00
MILLSBURG—James Bullock.....	1	...	3	...	...	...	18	50
BUCHANAN—A. P. Davis, W. Hill, R. H. Forten.....	22	...	...	1	2	4	61	1 50
FARMVILLE—James Rowland.....	5	...	...	2	1	1	32	1 00
1ST, BEXLEY—H. White, W. H. Taylor.....	7	...	...	...	...	1	28	50
LOUISIANA—P. M. Page.....	20	...	...	2	1	...	54	1 00
EDINA—R. F. Hill, W. F. Cheeseman, C. Scott, M. Hyder.....	16	...	...	3	...	2	64	25
NEW GEORGIA—S. W. Britton, Thos. Early..	33	1	...	11	4	1	136	1 00
AFRICAN, BEXLEY—J. W. Vonbrunn, T. G. Clark, C. Crocker.....	1	...	...	...	...	1	20	50
CLAY ASHLAND—W. C. Burke, C. Pitt, H. Tylor	7	1	...	5	2	3	93	50
	139	4	4	34	15	26	822	\$14 25

The circular letter, written by Rev. J. W. Vonbrunn, an educated native chieftain of the Bassa tribe, is a judicious document. The subject is CHRISTIAN DUTIES, from which the following is taken :

To be prepared for the better adoration of the name of our Master and His Kingdom, we must improve ourselves for the discharge of the various duties as christians and ministers of the gospel. As ministers, who should desire the prosperity of the Redeemer's Kingdom, earnestly praying that the Lord may raise up to His church a multitude of faithful ministers who may truly be governed by the holy apostolical rules and laws prescribed to them in the Holy oracles of God. Ministers who may not contend about words in a manner unprofitable and vain, who may not amuse men with empty harangues, a soul-insignificant curiosity or perplexing subtleties; but in the integrity of their hearts, to endeavor to approve themselves to God as workmen who need not be ashamed but rightly dividing the word of truth. And may Divine grace pre-

serve the church and the ministers. In reading some of the Apostle's epistles, we find that his chief design was to point or urge the necessity of holiness in all christians, but especially in ministers, by meekness to endeavor to recover sinners from their miserable condition into which they are placed. Let as many servants of the Lord that are called to this great work by Divine grace, therefore preach the word with zeal, fervency, and fidelity. Let us be instant in season and out of season, with a resolute gentleness, supported by a firm faith in Him who trusts us with the message. In order to the faithful discharge of this duty to God in church for the edification of the simple, we must meditate on the matter of so vast importance, and solicit the Master to direct us in the right way of that duty. We need to be constant in prayer for the Holy spirit to be universally poured out upon all the churches, that the dayspring from on high may visit us; then we shall no longer remain in the present feeble condition, but be constrained to arise and make sacrifices for God with a pure heart.

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Before the throne is a faithful and merciful high priest, who was tempted in all points like unto us, yet without sin; and in that he himself has suffered, being tempted, he is able to succor them that are tempted. Let the Saviour's intercession be considered for those he left in the world as his people; I am no more in the world, but these are in the world, &c. May the intercession of our Redeemer animate the church to every good work of faith and labor of love! Let not the poorest be discouraged from their charitable attempt for the good of others, since the munificence of our heavenly Master will remember even a cup of cold water, given to the least of his servants under that character. Yet inasmuch as there will be such a variety of rewards proportionable to different degrees of liberality and zeal, let us indulge a generous ambition of abounding in the work of the Lord, that we may shine with distinguished glory in the day of retribution, and have an abundant entrance into His kingdom. And may the peace of God, which passeth all understanding, keep our hearts and minds through Jesus Christ. Amen.

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READE'S AFRICAN ADVENTURES.*

It cannot but be regarded as a fact of great interest that so much attention has been bestowed, during the last few years, to commer-

* SAVAGE AFRICA: Being the Narrative of a Tour in Equatorial, South-western, and Northwestern Africa. By *W. Winwood Reade*. With Illustrations and a Map. Pp. 452. 1864. New York: *Harper & Brothers*. This handsome octavo, profusely illustrated, and tastefully brought out in uniform style with the volumes of Livingstone, Barth, Speke, and others; forming a library of African geographical and ethnological research.

cial, scientific, and Christian researches in Africa. Livingstone, Barth, Andersson, Burton, Du Chaillu, and Speke have made large contributions to our knowledge of the general characteristics of the Continent and of its inhabitants. To these enterprising pathfinders we have now to add the name of W. Winwood Reade, a young Englishman of culture and fortune, and of independent and inquiring mind. While there is a directness, a familiarity, and a personal tone about his record of adventure, it cannot be regarded as the offspring of an enlightened philanthropy or even of an ardor for scientific research. And he has a mode of treating certain grave topics with a flippancy that is provoking. He passes Liberia and indulges in sundry flings at its people as he had before done those of Sierra Leone, with the addition here that though their "progress is creditable," still, if "Liberia is to be great, it must become a Kingdom."

He pays the following compliment: "The American missionaries are perfectly fitted for their work. They are good classical and Hebrew scholars, and their attainments have enabled them to systematize the dialects of their savage parishes. They are also practical men: build their own houses, sail their own boats, have made several journeys into the interior, and have rendered several services to science. Not only are we indebted to them for the only written analysis of the dialects of Equatorial Africa which we possess; it is from these missionaries that we have received the first accounts of the Cannibal Fans and the first description of the gorilla."

Mr. Reade's opinions of the natives are interesting, if not valuable. Three types of man divide the continent—the Ethiopian, intermediate, and negro. Of the negroes are three divisions: "The bronze-colored class; gracefully formed, with effeminate features, small hands and feet, long fingers, intelligent minds, courteous and polished manners." Such are some tribes on the Gold coast. Then the black-skinned class, and the exceptions. Their hair is short and crispy because of the heat. No animals there have long hair. Europeans find theirs rapidly changes to wool. Their color, he thinks, is due to disease rather than heat. He considers the debasement of the negro more physical than mental. We quote a portion of his closing chapter:

"Africa shall be redeemed. Her children shall perform this

mighty work. Her morasses shall be drained; her deserts shall be watered by canals; her forests shall be reduced to fire-wood. Her children shall do all this. * * They shall restore her to youth and to immortal beauty."

This, and previous revelations of African life, teach us that we ought to take hold of the means for the elevation of Africa with redoubled energy. We should not only sustain Liberia in her mission, but help and train all those who have the qualities of nature and of grace to push into the regions beyond, and make the land and the river the source of legitimate commerce, ennobling civilization, and of Christian joy and holiness.

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MR. CRUMMELL'S ORATION.

While progress and improvement marks everything material in Liberia, it is gratifying to know that its moral elevation and spiritual improvement is not unheeded by its citizens. This will be readily noticed in the elaborate oration, commemorative of the memorable battle of Fort Hill, Monrovia, by that able scholar and eloquent divine, the Rev. Alexander Crummell—a large portion of which is given in the preceding pages.

And what is our duty in the case? The mass of the population of that Republic, even of those who have gone out from our midst, are, mentally, morally, and spiritually, ignorant. For a long time to come they and their children will need and will look to us for care, concern, and instruction. Let, therefore, American Christians, who wish to do good in Africa, labor to save those "who are of the household of faith," before they spend their anxieties and their means for the natives, to the neglect of the emigrants. A large work is yet to be done among the American-born residents of Liberia, in order to fit them for the high mission to which they are called.

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COLLEGIATE EDUCATION IN LIBERIA.

Liberia College, at Monrovia, is the only institution in Western Africa, of its character, practically free and not sectarian. Its whole system is rigidly economical. Its faculty, with but one exception, is composed of acclimated colored men of known repute and ability. The welfare of Liberia, and the progress of education in Africa will be efficiently promoted by its liberal support.

Martin H. Freeman, A. M., is awaiting an opportunity to join the College corps of instructors, as Professor of Mathematics and Natural Philosophy. It has been proposed to meet his salary for five years by raising a special fund of four thousand dollars for the purpose. Upwards of one half of this sum has been secured, and it is hoped that the entire amount will be shortly made up.

We cheerfully give place to the annexed:—

"LIBERIA COLLEGE.—The Trustees of Donations for Education in Liberia, by whose labors and at whose expense this College has been established and hitherto supported, lately held their annual meeting at Boston. The officers were unanimously re-elected, as follows: Hon. Albert Fearing, President; William Ropes, Esq., Vice President; Charles B. Stevens, Esq., Treasurer; Rev. Joseph Tracy, D. D., Secretary.

The Secretary laid before the Trustees a letter from their President, Hon. Albert Fearing, tendering a donation of five thousand dollars as a permanent fund for the establishment and support of the library of the College. The Trustees thankfully accepted this liberal gift, and the money has been placed in their treasury. The library already contains about four thousand volumes, some of which are very valuable, and difficult to be obtained."

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GOVERNMENTAL COLONIZATION.

Two years ago it was feared by prominent and influential men that the colored persons made free must be colonized fast enough to prevent any inconvenient accumulation of this class. That proved impracticable. Others thought it might be done by colonizing Central America, Chiriqui, and the like. That has failed, as African colonizationists knew it would. Several acts were passed by Congress to carry out these views, and not to aid our Society, or to promote its objects. Their motives having failed, their authors have rescinded them, as will appear from the following paragraph, taken from the Act of Congress making appropriations for sundry civil expenses of the Government for the year ending the 30th June, 1865, approved July 2, 1864, viz:

SEC. 7. *And be it further enacted,* That section eleven of an act entitled, "An act for the release of certain persons held to service or labor in the District of Columbia," approved April sixteen, eighteen hundred and sixty-two,

and also that part of the first section of an act entitled "An act making supplemental appropriations for sundry civil expenses of the Government for the year ending June thirtieth, eighteen hundred and sixty three, and for the year ending June thirtieth, eighteen hundred and sixty two, and for other purposes," approved July sixteen, eighteen hundred and sixty two, which read as follows: "To enable the President to carry out the act of Congress for the emancipation of the slaves in the District of Columbia, and to colonize those to be made free by the probable passage of a confiscation bill, five hundred thousand dollars, to be repaid to the Treasury out of confiscated property, to be used at the discretion of the President in securing the right of colonization of said persons made free, and in payment of the necessary expenses of their removal," be and the same are hereby repealed: *Provided, however,* That this section shall not be construed so as to interfere with any expenditure that may have been incurred by carrying into effect the parts of acts above repealed, or any expenditure necessary to fulfil existing engagements in relation thereto.

With this action, Governmental Colonization ceased. This Society relies upon its generous friends for their individual contributions to enable it to carry on its hopeful and blessed work for the people of color.

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THE BASIS OF WEALTH.

A letter which we have received from a worthy colored man who has made application for the passage of himself and family to Liberia by our next fall expedition, contains sentiments so just and so clearly expressed, that we venture to make them public, viz :

DEAR SIR: I am pleased to hear the favorable news from Liberia in regard to the culture of coffee, sugar, and cotton. I am fully satisfied that the cultivation of the soil is the basis of individual prosperity, and the true source of national wealth and greatness! I am glad our friends in Liberia have discovered this great truth. The hard-fisted yeomanry constitute the bone and sinew of every country, and lay the foundation, broad and deep, for national independence, wealth, and power.

Oh; what a country must Africa be as a home for the cultivators of the soil? There industry will surely meet with its rich reward! "God being willing," Africa will be my future home! And such a home! What a magnificent country? With a land beautiful and prolific, interspersed with navigable rivers, refreshing streams and running brooks, high old hills and broad deep valleys, large lakes and fertile fields, unbroken forests and open plains. Oh, what a country!

Beneath the surface of her soil, lie buried those vast hidden treasures that have remained there from the time "the morning stars first sang together."

that have been accumulating within her bosom, down through the lapse of former ages, and to obtain which only requires the removal of those obstacles which nature has placed there, to serve as a stimulus to the industry and enterprise of man! God bless Africa, and may Liberia prosper, is the prayer of your humble friend,

H. W. J.

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SUCCESS OF A NEW BEGINNER.

An active and liberal friend of this Society, residing in New York, has favored us with the following account of the success of a Liberia farmer :

DEAR SIR: In the August number of the African Repository is mentioned as an instance of "energy and enterprize," that Mr. Jesse Sharp had remitted last year over eleven hundred dollars to the Corresponding Secretary of the New York Colonization Society towards getting a steam sugar mill; which, though costing more than double that amount, was sent by the barque Greyhound in September last, and had arrived in season (it was hoped) to take off the crop in January.

Mr. Sharp is delighted with its performance. He has taken off his crops, yielding him fifty-two thousand pounds of sugar, and over three thousand gallons of molasses. He writes that he has planted fifteen acres of cane this season, making thirty-six acres in all; that his young crop is coming on finely, and that he hopes to make next year from seventy-five to eighty thousand pounds of sugar; at which time, if he is spared, he expects to enlarge his farm in good earnest.

Mr. Sharp has further remitted in drafts over twenty-four hundred dollars this year, re-paying the Corresponding Secretary in full the amount advanced for the machinery and leaving a surplus of several hundred dollars for articles which he has ordered. He remarks, after expressing his gratitude for the money advanced, that he feels thankful to God for all, and especially that He has blest and enabled him to discharge all his liabilities so that he can say, "to-day I am not so much as one cent indebted to any man."

Mr. Sharp is comparatively a new beginner in Liberia, but is advancing very rapidly towards the condition of a rich sugar planter.

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ITEMS OF INTELLIGENCE.

A PROMISING YOUTH.—We are pleased to learn that Sidney Crummell, son of Rev. Alexander Crummell, has arrived at Monrovia from England, and is about to enter into a trading and mercantile business. He is represented as a young man of stirring activity, and a good scholar. It is stated that he carried off a prize at every examination during the time of his residence at school.

FRANCIS W. UREY, Esq., who died lately at Princeton, Kentucky, was an enlightened friend of the colored race. In 1858 he effected, what he has termed, the great act of his life. He emancipated, and sent to Liberia, fourteen of his servants—men, women, and children. Until the day of his death he continued to watch over, aid and encourage them as far as he had power. It was his purpose, had he lived, to do the same for all the rest of suitable age.

EXHIBITION AT SIERRA LEONE.—An exhibition of "native art, manufactures, specimens of agriculture and live stock, with useful African produce of every kind," is to be held in Freetown, Sierra Leone, in December next, under the patronage of the Governor. Medals are to be given, and other than African articles are to be exhibited.

SEIZING THE COAST.—The French and Spanish influence in Equatorial Africa is said to be increasing. Rev. Mr. Bushnell says: "They claim, I believe, all the coast from Camma, 100 miles south of the Gaboon, nearly or quite to Cameroons River, north. Some points are claimed by both Governments."

BEYOND THE AVERAGE.—"It is now five years," writes a missionary of the American Board at the Gaboon, "since our numbers have been diminished by death, and about four years since any one has suffered from severe and prostrating sickness. But all your missionaries in the Gaboon have passed the average of the life of foreigners in West Africa. One has been a missionary here twenty-two, one twenty, and the other sixteen years. True, the span that is left to them may be more effective for labor than many years in the beginning; but we cannot leave our knowledge of the language and the people to our successors, unless they come in time to learn of us."

GABOON MISSION.—The Annual Report of this Mission of the American Board, for the year 1863, shows that the stated meetings at Baraka have been well attended, and "the foreign element in the Sabbath congregation has increased since the new building has been occupied, but with no marked results." At Nengenege and the surrounding towns, hundreds have heard the word from the native catechist, an "informal preacher," but the desired opportunity has not been found for locating a helper at Camma. In the girls'-boarding school at Baraka, the number of pupils has increased to 24; in the boys' school there have been from 25 to 30. Nine persons were received to the church during the year on profession. Mr. Bushnell was engaged in translating into Mpongwe the Epistles of John.

THE BASLE MISSION, on the Gold coast, report an increase of one hundred and sixty-five members during the year 1863. The Mission have now nine hundred and ninety-five members. In the school are four hundred and ninety-four attendants. The staff consists of missionaries, thirty: wives of missionaries, seventeen: catechists, twenty-nine.

THE CALABAR (AFRICA) POISON BEAN, (*PHYSOSTIGMA VENENOSUM*).—The seed of this plant has lately been much noticed for the medicinal properties which reside in it. The most energetic results are obtained from the kernel. These are chiefly marked upon the spinal cord, producing masculine paralysis. When applied locally to the eyeballs or eyelids, destruction of the contractibility of muscular fibre and contraction of the pupil result. This property is advantageously employed by the oculist.

A NEW MISSION.—The English *Colonial Church Chronicle* states that an association will soon bring its plans before the public for commencing a mission to that part of Equatorial Africa explored by Captains Speke and Grant. The mean temperature of the regions to which it is proposed the expedition shall go is only 68 deg., that of the Singhalese highlands about Kandy, being 75 deg., and that of the Yoruba 81 deg. The elevation of the plateau makes it remarkably salubrious for the tropics.

MISSIONARY TRAINING INSTITUTION.—In the Episcopal Church the foundation of a foreign missionary seminary will be laid in September, at Gambier, Ohio. A Committee has been formed to procure the necessary means. This Committee state that the subject has been urged upon them by the Rev. J. G. Auer, a missionary from the West coast of Africa, and formerly a pupil of the missionary seminary at Basle.

COLORÉD BAPTISTS IN NEW JERSEY.—It is a remarkable fact that in the entire state of New Jersey there are only two Baptist Churches composed of colored persons, and both these of recent origin. The Kaighnsville Church, located in a suburb of Camden City, was organized in 1857, and numbered at the last report twelve members. The Second Baptist Church of Burlington was organized in 1863, and also numbers twelve members.—*Chronicle*.

METHODIST MISSION.—Rev. B. R. Wilson writes under date of Monrovia, June 1st: I am happy to say that our work is prosperous in the congregations of the civilized population. The work is gloriously spreading among the natives. Since I wrote you last there has been two native stations established, seven converts on the Monrovia district in the vicinity of Mt. Olivet, which is altogether new. There have been six of the converts baptized, and others preparing to receive baptism. Brother I. D. Holley, on the Marshall circuit is penetrating the interior with great success. All the brethren are well and at their work.

ELEVEN BAPTISMS.—Rev. C. C. Hoffman, writing from Cape Palmas, under date of May 15, says: "We have had to-day eleven baptisms at St. Mark's Church, more than ever before at any one time. Among them was a native man from Manāuke, which is said to be a month's journey interior from Congo; he was a recaptured slave. Another was from Loango, bought and shipped by the Spanish, and taken by our cruisers some years ago, and brought to Liberia. A third was from a tribe one hundred miles down the coast; while another was from the interior, about forty miles."

UNCERTAINTIES OF CHARITABLE BEQUESTS.—An important will case was decided by Judge Barnard in the Supreme Court of New York lately, showing the great uncertainty attending the execution of charitable bequests, and the propriety of those who wish to do good with their money becoming their own executors, and dispensing their charities while they are alive. It was the case of Chauncey Rose, executor of the last will and testament of John Rose, deceased. The testator by his will bequeathed from one and a half to two millions of dollars to found a beneficent association for poor children in the city of New York. A condition was imposed however, that three hundred thousand dollars should be raised from other sources for the same purpose, limiting five years as the period within which this additional fund should be raised; and in case it was not done within the time, one half of the estate was to go to the American Colonization Society, and the other half to such objects of charity as his executor might select. The Court decided that the limitation of five years was a violation of the statute, and thus voided not only the original bequest, but the other bequests depending upon the failure of the condition connected therewith. The estate, therefore, goes to the brothers of the deceased.

M. DU CHAILLU.—At a meeting of the Royal Géographical Society, a letter was read from M. Du Chaillu, who had arrived on the Western coast of Africa, near to the former point from which he penetrated the interior. It was stated that M. Du Chaillu had expended all the money gained by the publication of his book in fitting out his new expedition; that he had taken a supply of instruments, to enable him to make accurate observations, and establish the points on which doubts had been thrown; but on conveying the instruments to shore, the canoe containing them was upset, and they were all lost. M. Du Chaillu was in consequence detained until fresh instruments, which the Geographical Society had provided for him, were received.

AFRICAN EXPLORERS.—We have news of the great African explorers. Dr. Livingstone has arrived at Bombay; Mr. Samuel Baker was at Kamrasi, 85 miles from Lake Nyanza; and Mons. Jules Gerard, known as "the Lion Killer," had failed in his attempt to reach the interior of the continent by the route of Timbuctoo. He had been attacked and plundered by the natives, and with difficulty escaped with his life. It is announced that Dr. Livingstone, after spending about four months in England, will return to Africa on a new expedition, to put in train operations by means of which the slave trade will be eventually put an end to.

THE CAVALLA MESSENGER for April, a number of more than usual interest, remarks that: "As it is proposed to enlarge the *Cavalla Messenger*, notice is hereby given, that the subscription to this paper will be hereafter one dollar a year. Those who value the paper, and would aid the Mission, are hereby requested to punctually forward subscriptions to the Rev. C. C. Hoffman, Cape Palmas, or Bishop Payne, Cavalla."

RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY

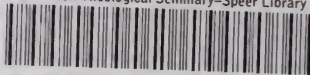
From the 20th of July to the 20th of August, 1864.

MAINE.		A. S. Palmer, \$3. Dr. Hyde	
Ry Rev. F. Butler, (\$73.50.)		\$2. C. T. Stanton, \$1.	
<i>Freeport</i> —Mrs. Sarah A. Hobart, \$20, which and previous constitute Edward Clarendon Hyde a L. M. Nathan Nye, Rufus Soule, ea, \$5. Dr. E. A. Hyde, \$2.	\$23 00	Cash, \$1.30. A Friend, 50c.	\$12 80
<i>Skowhegan</i> —Ex-Gov. Abner Coburn, \$10.....	10 00	<i>Essex</i> —Mrs. H. L. Champlin, \$3. A. T. Whittemore, \$2.	
<i>Hallowell</i> —Col. Andrew Masters, \$5.....	5 00	Mrs. R. Hill, \$1.10. J. S. Chapman, J. C. Redfield, each \$1.....	8 10
<i>Augusta</i> —John Dorr, Esq. \$5, Cash, \$2. D. Williams, \$1.	8 00	<i>Center Brook</i> —S. M. Comstock	3 00
<i>Bangor</i> —Cash, \$5. Michael Schwartz, \$1.....	6 00	<i>Deep River</i> —U. Pratt, A. Pratt, each \$3. T. A. Denison, \$2	8 00
<i>Belfast</i> —H. O. Alden, Esq. \$5, <i>Waterville</i> —Prof. G. W. Keely, \$3.....	3 00		69 90
<i>Portland</i> —Charles A. Lord \$2.50. S. C. Strout, \$2....	4 50	NEW YORK.	
	73 50	<i>Plattsburg</i> —A friend to the Colored man.....	1 00
NEW HAMPSHIRE.		NEW JERSEY.	
By Rev. F. Butler, (\$2.)		By Rev. Dr. Orcutt, (\$51.90.)	
<i>Portsmouth</i> —Horace Webster, Esq.....	2 00	<i>Westfield</i> —Collection in Pres. Church in part to constitute their pastor, Rev. E. B. Edgar, a L. M.....	20 40
VERMONT.		<i>Meluchen</i> —Coll'n in Presb. Church, \$13.50. Dr. Decker, \$3, in part to constitute their pastor, Rev. Gardiner Spring Plumley, a L. M. Mrs. John D. Littell, \$5 in full to constitute Rev. John B. Thompson a L. M.....	21 50
<i>Weathersfield</i> —Legacy of Maj. Charles Jarvis, by J. De F. Richards, Executor, \$500. Less Gov. Tax, \$25.....	475 00	<i>Rahway</i> —William Edgar.....	10 00
By Rev. F. Butler, (\$2.)			51 90
<i>Cornwall</i> —Barlow L. Rowe,	2 00	DISTRICT OF COLUMBIA.	
	477 00	<i>Washington</i> —Miscellaneous ...	282 80
RHODE ISLAND.		OHIO.	
By Rev. Dr. Orcutt, (\$57.75.)		<i>Cedarville</i> —Collection in R. P. church, Rev. J. F. Morton, pastor, per H. M. Nisbel, Esq.....	17 60
<i>Newport</i> —Mrs. Rev. Dr. Thayer \$15. Isaac P. Hazard, \$10. Mrs. Caroline King, Samuel Engs, Benj. Finch, J. T. Bush, Philip Simmons, each \$5. Mrs. Wm. Guild, \$2.25. Miss Ellen Townsend. Mrs. C. Tompkins, each \$2. W. A. Clark, \$1. Rev. C. H. Malcom, 50 cts.....	57 75	FOR REPOSITORY.	
CONNECTICUT.		MAINE. — <i>Hallowell</i> —Dr. J. Hubbard, to Jan., 1864, per Rev. F. Butler.....	5 00
By Rev. Dr. Orcutt, (\$69.90.)		MARYLAND — <i>Towson town</i> .—Lewis H. Wheeler, to Jan., 1865, per Rev. J. K. Converse.....	1 00
<i>New London</i> —Hon. Thos. W. Williams, \$25. Miss J. S. Richards, \$3.....	28 00	Repository.....	6 00
<i>Hartford</i> —Mrs. Chas F. Pond	10 00	Donations.....	275 65
<i>Stonington</i> —A. B. Palmer, \$5.		Legacy.....	475 00
		Miscellaneous.....	282 80
		Aggregate.....	\$1,039 45

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